Chapter – 6

The European Discovery of Jain Religion in Nineteenth Century and Review of its Antiquity

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INTRODUCTION

The Europeans knew Jains from the medieval period, as they were spread throughout the middle-east engaging in vigorous trade competing with the Arabs[1]. However, when they started exploring, researching and studying India through the missionaries and merchants, they could find the dominant Buddhists with their statutes at Egypt, Central Asia, and Afghanistan. Initially, they pretended to accept Jainism as separate religion, because of the Essenic, Gnostic, Greek and other factors. Compared to Buddhist evidences, Jaina evidences must have preceded with established antiquity. It is felt the antiquity of Jain religion has not been discussed, though, it preceded Buddhist religion. Interestingly, its presence was felt in the ancient world at many places. About the origin of Jainism to take an opinion of Jain scholars, typically, it would be like this, as pointed out by Kailash Chand Jain[2]: *"The origin of Jainism is shrouded in considerable obscurity. The available evidence to decide the questions is scanty, dubious and capable of different interpretations. Scholars have therefore come to widely divergent conclusions"*. The differing views of the scholars are as follows:

- Sinclair Stevenson[3] is of opinion that Jainism originated as a protest against the sacrifice and casteism of the Brahmanism in the eighth century B. C.
- According to Hermann Jacobi, there are even traces of Jainism even in the Vedic period.
- Dr. Heinrich Robert Zimmer and J. G. R. Forlong observe that there was the existence of the Sramana culture before the Aryans in India.
- Dr. Zimmer calls it by the name of the Dravidan religion.
- Forlong considers it to be different from the religion of the Dravidans.

Thus, it is evident that they propounded such views based on casteist and racial interpretation. About the research on "Jainism" mainly by the westerners, Walther Schubring[4] had given the details of 18th-19th centuries as to how they started collecting Jaina manuscripts, studying Jaina monuments and researching mentioning Colin Mackanzie, H. H. Wilson, James Delamaine, F. Buchanan Hamilton, W. Francklin, Colebrooke, Otto von Bothlingk, Stevenson, Weber, Lassen, Buhler, Jacobi, Leumann and others.

Jainism preceded Buddhism, however, again historians have not given any decided or conclusive dates for Vardhamana Mahavira[5]. The approximate and provisional date is 599-527 BCE (commonly

accepted) / 549-477 BCE (Hermann Jacobi[6]), though Buddha's date is c.623-544 BCE (B. V. Bapat, 1977) / 567-487 BCE (Vincent Smith, 1923). The date of Pasvanatha, the 23rd Tirthankara is given as c.872-772 BCE. The western scholars discuss Asokan inscriptions to fix date of Buddha, taking references from Buddhist texts, which give only years from one event to another. Thus, they arbitrarily have fixed the dates considering the facts which are favorable to their interpretation and ignoring or suppressing other facts. The hundreds of dates given by La De Poussin[7], A. B. Keith[8], H. Jacobi, J. F. Fleet[9], Vincent Smith[10], MaxMueller[11], Jas Burgess[12] etc., prove that they desperately wanted to nail these with that Chandragupta exploiting the divergent versions found in the Jain and Buddhist literatures about the Nirvana of Mahavira and hearing it by Buddha. In fact, there are scholars who could not find any difference between Jaina and Buddha faiths and so also in the Idols of their Masters[13]. Starting with 9th-7th centuries BCE, hardly anything is mentioned about Jaina art and Architecture.

Like others, the Jaina scholars interpret that their art and architecture could be traced back to IVC, as the "Pasupati" of IVC is nothing but the first tirthankara, Lord Rishaba based on Joseph Campbell[14], John Koller[15] and others. G.C. Pande[16] earlier argued that the Sramana depiction of artifacts were remnants of IVC. The discovery of a chaitya below IVC layers by Rakhladass Banerjee, the Buddha stature at Luxor, the Buddhist remnants in Europe and many literary evidences take the date of Buddha to earlier period [called as extended period]. The dichotomy exhibited in Rajatarangini about Bad / Jaina and Good / Buddhist Asokas has to be taken into account. The gymnosophist narratives are taken for historical discussion to decide the meeting of Alexander with them. Thus, if "The Alexander Romance" are acceptable for historical debate, why not the details given by Kalahana. Therefore, researchers should strike balance between the historiographies and historiographical methodologies.

WESTERN INDOLOGISTS FIRST DID NOT RECOGNIZE JAINISM, BUT BUDDHISM

The Western Indologists were more interested in researching about Buddhism, as they could discover that it was spread throughout the world in the ancient times[17]. In fact, many could not find any difference between Jainism and Buddhism, because of the close resemblance, similarity in principles and likeness of preaching. The ancient cities Saranath (Benaras), Rajagriha (Bihar), Sravasti (Gonda Dist., UP), Nasik, Ellora, Taxila (Now, in Pakistan), and other places are closely connected with both Jainism and Buddhism and of course with Hindu religion also. When Mahavira (599-527 BCE) started preaching Buddha (567-487 BCE) was 47, and Buddha started preaching when he was 35, i.e, Mahavira started preaching at 12 years of the Buddha's preaching. When Buddha was 77 years old, Mahavira attained nirvana at his age of 72.[18] Buddha was a disciple of Pihitasrava Jaint saint who was in the line of Lord Parsva Nath (877-777 BCE), the 23rd Tirtankara[19]. Of course, they were thinking that as both were one and the same faith, they considered that Mahavira and Buddha were also the same personality, hence the same person. Discovering, compiling and editing of Pali literature only made them to recognize them as separate entities. Weber, though accepted that the Buddha and Mahavira were contemporaries, he regarded the Jains ''merely as one of the oldest sects of Buddhism." Then, they started their dating of Mahavira and Buddha and discussion about their "nirvana" with or without schism / catastrophe[20].

THE DILEMMA OF WESTERN SCHOLARS – DENYING JAINISM OR EQUATING JAINISM WITH BUDDHISM

Edward Thomas[21] traced the antiquity of Jaina sculpture to Mathura on Jamna River. Fergusson[22] too recognized the extended geographical spread of Jaina edifices in his map of architectural creeds of India. Initially, the Jains selected their places of worships, in the natural caves, hill-tops, rocky areas,

under trees, etc. It has to be remembered that as long as they did not want to harm even invisible organism, they could not have resorted to cutting down trees, employing strenuous labour of stone cutting, carving, chiseling etc., painting pictures using pigments extracted from animal and plant sources. However, as they started exercising influence, they had to imitate dominant Sanathana faith and thus, resorting to same symbols of worship, even though, denying the existence of God. Kalanemi and other examples prove that Jaina-like creed was there during Krishna period (c.3100 BCE). To deny the antiquity of Jaina faith, the western scholars confused that Buddhism could have emanated from Jainism or both Janism and Buddhism were one and the same and so on.

DECIDING THAT JAINISM PRECEDED BUDDHISM

Colebrooke[23] was virtually convinced that Buddhism was an emanation from anterior Janism. He summarized his conclusions to the following effect: "*It is certainly probable, as remarked by Dr. Hamilton and Major Delamaine that Gautama of the Jains and of the Bauddhas is the same personage; and this leads to further surmise, that both sects are branches of one stock. According to the Jainas, only one of Mahavira's eleven disciples left spiritual successors; that is the entire succession of Jaina priests is derived from one individual, Sudharma-swami. Two only out of eleven survived Mahavira, viz., Indrabhuti and Sudharma: the first, identical with Gautama-swami, ..."I take Parswanatha to have been the founder of the sect of Jainas, which was confirmed and thoroughly established by Mahavira and his disciple Sudharma....A schism, however, seems to have taken place, after Mahavira, whose elder disciple, Indrabhuti, also named Gautama-swami, was by some of his followers raised to the rank of a deified saint, under the synonymous designation of Buddha (for Jina and Buddha bear the same meaning, according to both Buddhists and Jainas)*". Thus, finally, they accepted that Jainism and Buddhism were separate religions.

THE CHRONOLOGICAL PROBLEM

As the Jaina literature has been profoundly influenced by Vedic, Itihasa and Puranic episodes, it is evident that again, there has been chronological problem in fixing the dates of the literatures in question. First the western scholars could not find difference between Jainism and Buddhism and in fact started comparing with other shdes of faith also because of sameness found among Indian faiths. Here, for convenience, the opinions of E. J. Thomas[24] and J. G. R. Forlong[25] in the context are given. They have pointed out that before Buddha, there was no difference between Buddhism and Jainism perceived by the people outside Bharat.

E. J. Thomas in his book "The Life of the Buddha" (1927 edition) has given the following details (for convenience, the page numbers are given within brackets here):

- "There were gymnosophists or naked saints in India, but they were not Buddhists (Introduction, p.XIV).
- "Philosophy, then with all its blessed advantages to man, flourished long ago among the Indians, the gymnosophists (p.104).
- "Sarmanes called Germanes by Strabo and Sumarians by Parphyrius, are the ascetics of a different religion, and may have belonged to the sect of Jains or to another (p.105).
- "When Alexander arrived at Taxila, and saw the Indian gymnosophists (Jain munis), a desire seized him to have one of these men brought into his presence. The oldest of these sophists with whom the others lived as disciples with a master Daulanus by name, not only refused to go himself, but prevented the others going. He said to have won over Kalanus[26] one of the sophists of the place (p.115).

- "Socrates speaks of the soul as at present confined in the body as in species of prison. This was the doctrine of Pythagoras, even in its most striking peculiarities, bears such a close resemblance to the Indians as greatly to favour the supposition that it was directly borrowed from it. There was even a tradition that Pythagoras had visited India" (p.122).

J.G.R. Forlong in his "Science of Comparative Religions" gives the following information:

- "It is clear also that the Gotama of early Tibetans, Mongols and Chinese must have been a Jaina: for the latter say he lived in ***the 10th and 11th centuries BC***. Tibetans say he was born in 916, became Buddha in 881, preached from 35th year and died in 851 BC dates which closely correspond with those of the saintly Parsva (Introduction, p.XIX).
- "Through what historical channels did Buddhism influenced Christianity? We must widen the inquiry by making it embrace Jainism – the undoubtedly prior faith of very many millions through untold millenniums – though one little known in Europe except to the few (p.2).
- "So light seem to Asoka the difference between Jains and Buddhists that he did not think necessary to make a public profession of Buddhism till about his 12th regnal year 247 BC; so that nearly if not all his Rock inscriptions are really those of a Jaina Sovereign (p.20).
- "From Aini-Akbari of Anbdul Fazl it is clear that Asoka supported Jainism in Kashmir, when Viceroy of Ujjain about 260 BC., as had his father Bindusara and grand-father Chandragupta throughout the Magadha Empire. Buddhism was for about a century after Gautama's death thought, by all who did not trouble themselves with details to be a mere form of Jainism. Among and beyond these millions, Asoka laboured assiduously to propagate his mild and kindly Jainism, especially concerning the sacredness of all life, as well as peace, charity and universal brotherhood. In all his rock-inscriptions, he designates himself as the favourite Jaina title "Deva nam piya" the Beloved of God? (p.29).
- "This then was the theory and practice of the great Jaino-Buddhist religion which flourished in Indian many centuries before and after the teaching of Gotama Sakya muni……It was certainly long before Parsva and Mahavira…….whilst India was certainly the fruitful centre of religion from the 7th century B.C., yet Trans-Himalaya, Oxiana, Baktria, and Kaspiana seem to have still earlier developed similar religious views and practices: Indian Jains and Buddhists claim and almost historically show, that their score of their saintly leaders perambulated the Eastern World long prior to the 7th century B. C. We may reasonably believe that Jaino-Buddhism was very anciently preached by them from China to Kaspian……It existed in Oxiana and north of the Himalayas 2000 years before Mahavira.
- "In these moves, we see how Baktrian faiths passed to West and how in the 7th and 6th centuries B.C or earlier, Xalmoxis[27] and Pythagoras were preaching and teaching like the Butha gurus of Jains and Buddhists.
- Strabo says, "There was a Thrakian sect who lived without wives. Their brethren the Masi religiously abstained from eating anything that had life".
- Homer, of 7th century BC, or earlier, called them, "most just men…….livers on milk….devoid of desire for riches. John the Baptist, Jesus and theirs disciples are common examples of Essenik life in Asia.
- Josephus says the Essenik brethren like the ancient Dacae neither married, drank wine, nor kept servants, living apart. They offer no sacrifices and teach the immortality of the soul as do Jains.

- He (Zalmoxis) taught more than the Jaina doctrine of the immortality of the soul (p.35).
- He taught the Indian doctrine of ...transmigration etc., ...and considered no animal should be injured-all having souls like men (p.36).
- The Savans of Alexander found Jaino-Buddhism strongly in the ascendant throughout Baktria, Oxiana and all the Passes to and from Afghanistan and India (p.40).
- Aristotle saying (About 330 BCE) that "the Jews of Caele-Syria were Indian philosophers called in the East Calani and Ikshvaku or sugar-cane people and only Jews, because they lived in Judea. These Jews (evidently Essenes) derived from Indian philosophers wonderful fortitude in life, diet and conscience. They were, in fact, Jaina-Buddhists, whom the great Greek confounded with Syrians (p.46).
- 202-193 BCE. Rise of Chinese Han dynasty, before which say compilers of Sui dynasty of about 600 A. C. Buddhism was unknown in China, so that all prior to 200 B.C, was Jain-Buddhism (p.67).

Here, it may be noted that the Jain influence had been there on Jews and Christian origins, which the western scholars naturally did not like.

THE RIDDLE OF SRAVANABELAGOLA

Sravanabelagola figures prominently in Jaina history connecting with Mauryans. Incidentally, it has the colossal-monolithic statue and its manufacture and installation has also been in mystery without any proper explanation given by the historians. Sravanabelagola, literally means "white pond". However, the interpretation that sravana + bel + kula = white + white + pond with Kannada appears to be intriguing, as two adjectives of the same meaning in Sanskrit and Kannada languages need not be used. The antiquity of this place goes before the Mauryan period, as Chandragupta Maurya, as a Jain came here to renounce life practicing the penance of dying "facing north", which is characteristically noted in the Sangam literature as *"Vadakkirunthu irattal"* (= dying facing the north direction). The colossal monolith image of 58' is the highest statue in the world (higher that that of Rameses of Egypt). In fact, there are two more Gommata statues of height of 41' 5" at Karkala and 35' at Enur respectively.

According to tradition, Purudeva, the first Tirtankara had two sons Gommata and Bharata. He (Bharata) was also known as Bahubali or Bhujabali. There was a fight between the brothers in royal succession and Bharata won, but he graciously handed over the kingdom to Gommata, renounced the material world and went to forests doing penance. To mark his victory on both accounts, Bharata erected a statue of his image at Paudanapura. During the course of time, Kukkta Sarpas or Cockatrices or Cock-snakes invaded and invested so that the image disappeared, but appeared only for the initiated occasionally.

Later, Chamundaraya (974-984 CE) set out an expedition to locate the image but failed. So he decided to erect a similar image at Sravanabelagola. When he shot an arrow on the hillock-Indiragiri, near by, it struck on a boulder and the boulder appeared as Gommata. However, he is credited with erecting the image around 983 CE.

The above tradition, which has been recorded in the Jaina inscriptions (Epigraphica Karataka, Vol. II), clearly point to Vamanavataram (Vishnu appearing as a dwarf-man and defeating Bahubali) and as well as Muruga killing an Asura, who was turning into Cock and Staff. The place "Sravanapoigai (= the sacred Pond with pure white water) happened to be the birth place of Muruga. Thus, Jains used the prevalent popular tradition to get support from new converts. So also, whether, Chamundaraya had

actually engaged stone workers, sculptors and experts with vast technology to carve such a huge statue or just performed a "consecratory ceremony" to register his superiority during his reign is not explained by scholars. The processes involved in selection, stone cutting, chiseling, carving, etc of 58' statue out of rock could not have been done just with "unknown" technology, as historians keep silence. Again, it may be noted that the monuments and inscriptions have been dated based on secondary methods.

THE DILEMMA OF WESTERN SCHOLARS

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"I take Parswanatha to have been the founder of the sect of Jainas, which was confirmed and thoroughly established by Mahavira and his disciple Sudharma....A schism, however, seems to have taken place, after Mahavira, whose elder disciple, Indrabhuti, also named Gautama-swami, was by some of his followers raised to the rank of a deified saint, under the synonymous designation of Buddha (for Jina and Buddha bear the same meaning, according to both Buddhists and Jainas)".

THE THEOLOGICAL STRUGGLE OF JAINS

As the God-denying Jains dominated after Mahabharat period, with the collapse of dynasties, the identification struggle began among the followers, they started creating more and more theology, legends, symbols, liturgy and deified Teachers for authority. Not only, got they divided into Swetambaras (white clad) and Digambaras (sky clad), but also gave way to creation of a new creed Buddhism. The Swetambaras (white cloth clad) and Digambaras (undressed / naked) were not just "theologically" broken away groups, but conflicting and opposing groups in all aspects. Jaina texts like Parissistaparvan give a picture that after the break, there was famine within years or so. Though, the reason might be due to failure of rains, the role of Digamaras has to be analyzed, as they were opposed to agriculture and other nature of work. Incidentally, one break-away group went to South. Vamsatthapahasini notes that Chandragupta was converted to Jainism in the latter part of reign.

The Jain version of the schism is as follows: In the 4th century BCE, Bhadrabahu foreseeing a famine decided to go to South India with two thousand monks. Chandragupta Maurya, his disciple also accompanied him. Reaching a serene place, Bhadrabahu decided to leave his mortal coil following the penance of Sallekhana – fasting unto death (mentioned as Vadakkiruttal in the Tamil literature, meaning dying facing north). However, he ordered his disciples to go south further to spread their religion. Later, Chandragupta Maurya also followed his master in dying. Twelve years later, when the famine ended, the monks wanted to go back and thus reached Magadha. However, they were not accepted as they were found wearing cloths and thus the "southerners' were considered violators of Mahavira's teachings. The Maghadhan monks also rejected their scriptures as inaccurate containing discrepancies. So it is evident that the Magadhan monks knew about the problems of Southern Jains" including their fight had with the Tamils. As the Tamils opposed their nudity, it is evident that they were compelled to wear dress. So according to Jain version, it could have happened during the period 3rd century BCE or thereafter. But the details we find in Tevaram, which is dated to 7th - 9th centuries CE, thus, there is a gap of 1200 years and interestingly, this is the same gap existing between other dates (of Mauryas, Guptas etc).

Western scholars and historians[31] make a great fuss about *"Brahmanes"* based on an unreliable text *Philosophia* characteristically mentioned as *Pseudo-Origen*. Initially interpreted as "Jaina-Brahmans", they were described as naked-wandering philosophers just like Gymnophists. In fact, the God-denying groups were called as *Nirgranthas* and they were only latter tried to be identified separately as Jains, Ajavikas, Buddhists and so on. Ironically, historians are perplexed about the interpretation, application and identification of "*Devanampiya*", as they tried to identify with Asoka exclusively. When the western historians[32] struck to their favorite meaning "dear to the gods" (note the plural used, as they want to imply that Indians were polytheists, thus inferior to them). But, as an atheist, why he should be "favorable to gods", they never perhaps thought of. In fact, they were bewildered to know the meaning attributed to the expression by Patanjali[33] as "*a fool*", besides the honorific connotations of *bhavan*, *dirghayu* and *ayusman*.

Romila Thapar[34] passed a comment after discussing the historical dilemma, "*This may have been due to hostile recollection among brahmans of the unorthodox Mauryan dynasty. However, in Jaina literature it occurs as an honorific*". As the Emperor himself was a Jain and the politically dominating religion was Jainism, would they have allowed such degrading and denigrating expression to be carved in their inscriptions that too in "*brahmi*" script? That such expression is found in the inscriptions prove that they were inscribed when such expression was accepted as honorific and not otherwise. That means, there is no question of any anti-brahmin ruling the country persecuting Brahmins, so that they could recollect hostility against the so-called unorthodox Mauryan dynasty. If such interpretation of eminent historians has to be accepted, then, the inscriptions in question could not have been issued by Asoka, as he never would be liked to be called as a fool knowingly.

Buddhists started speaking of 24 Buddhas before Buddha[35]. As Jainas also came out with 24 Tirthankaras, on other occasions, the Buddhists had to reduce the authorized Buddhas to six, however expanding Tathagatas or Buddhas to 120 with textual manipulations[36]. Imitating from Sanathana, they too attributed sacred trees (Stha-vrikshas) to 24 Budhas as Bo-trees[37]:

1. Pippala
2. Salakalyana
3. Naga
4. Naga
5. Naga
6. Naga
7. Ajjuna
8. Sonaka

9. Sonaka
10. Salala.
11. Nipa
12. Welu
13. Kakuha
14. Champa
15. Bimbajala
16. Kanihani
17. Amalaka
18. Assana
19. Patali
20. Pundarike
21. Sala
22. Sirisa
23. Udumbara
24. Nigrodha

Though, the Buddhists tried enlarge their list, but in actual only six or seven trees were identified. Fergusson[38] identified Five Buddhas with Five Bo-trees from the Bahrut sculptures:

1. Bhagavato Vipasino Bodhi
2. Bhagavato Kakusadhasa Bodhi
3. Bhagavato Konagamana Bodhi
4. Bhagavato Kasapasa Bodhi
5. Bhagavato Sakamunino Bodhi.

Tibetan text of *Lalita-vistara* describes the baby Buddha's hais is adorned with Srivatsa, the Swastika, the Nandyavarta and the Vardhamana, the three symbols severally of the 10th, 7th and 18th Jaina Tirtankaras and the fourth constituting the alternative designation of Mahavira, who is recognized as a lion. Incidentally, they are also sacred symbols of Vishnu. The earliest reference[39] to 24 Tirtankaras is available in the Samavaya, the Kalpa Sutra and the Avasyaka Niryukti and the associated symbolism are as follows[40]:

Sr. No.	Name of the Tirtankara	Symbolism
1.	Rishaba, of the race of Ikshwaku, Prathama Jina, "the first Jina".	Bull
2.	Ajita, son of Jitasatru	Elephant
3.	Sambhava, son of Jitari	Horse
4.	Abhinandana, son of Sambara	Ape
5.	Sumati, son of Megha	Curlew
6.	Padmaprapha, son of Sridhara	Lotus
7.	Suparswa, son of ratishta	Swastika
8.	Chandraprabha, son of Mahasena	Moon
9.	Pushpadanta, or Suvidhi, so of Supriya	Alligator
10.	Sitala, son of DSrdharatha	Srivatsa
11.	Sreya, (or Sriyansa), son of	Rhinoceros
12.	Vishnu asupujya, son of Vasupujya	Buffalo
13.	Vimala, son of kritavarman	Boar
14.	Anata (Anantajit), son of Sinhasena	Falcon
15.	Dharma, son of Bhanu	Thunderbolt
16.	Santi, son of Viswasena.	Antelope

17.	Kuntu, son of Sura	Goat
18.	Ara, son of Sudarsana.	Nandyavarta
19.	Mali, son of Kumbha.	Jar
20.	Munisuvrata (Suvrata), son of Sumitra	Tortoise
21.	Nimi, son of Vijaya	Blue water lily
22.	Nemi (or Arishhtanemi), son of Saudrajaya	Conch
23.	Parswa (Parswanatha), son of Aswasena	Hooded Snake
24.	Vardhamana, also named Vira, Mahavira etc surnamed Charama-tirthakrit, or "last of the Jinas", emphatically called Sramana or the saint, son of Siddhartha.	Lion

Thus, it is clear that Jain worked hard to preserve the earlier symbolism attributed to Vishnu in one way or the other. Of course, here, the astronomical interpretation can also be given as to the symbols corresponding to 24 / 12 divisions of Calendar / Zodiac.

It is evident that the Vishnu-opposing creeds tried to create "Dasavatatra type" models for their respective faiths. As the western scholars confused the difference between the Jains and Buddhists and tried to pose them as different according to their convenient "historic periods", they posed problems appearing everywhere in India and as well as outside India.

THE EMPERORS OF HISTORIANS ARE JAINS

Jains divided among themselves because of their materialistic pursuits at one side and strict following of Ahimsa at another side. The more and more they got wealth, because of their maritime activities and trade, they eyed for power and became rulers. Historically, several Indian Emperors were Jains only – Chandragupta Maurya, Bimbisara, Asoka, Karavela and so on. Thus, the royal patronage given to Jainism is easily understood. As the Jaina Emperors had to rule different parts and peoples, they concentrated on the education and law. Jaina scholars, experts and scientists dominated and they had all the ancient texts with them. That is why we find, most of the Sankyavadhis were great scientists, as they were dealing with numbers and atoms. For the creation of Vedangas, they were responsible. Of course, there was no differentiation in learning and teaching among the scholars and scientists, till such schism was introduced by the Jains, which was followed by the Buddhists later.

RIVALRY AMONG THE BUSINESS MEN AND PRIESTS

The businessmen, who carried on their oversea trade continued to support Jain rulers. However, the strict and devouted Jains resorted to their ahimsa practices preaching even against ploughing and tilling lands, as such agricultural activities would harm many thousands of organisms. Thus the struggle started between the agriculturists and businessmen, which was dubbed as fight among the "*Vaishyas and Brahmins*", "*Brahmanas and Sramanas*" and so on. The ancient Tamil literature, particularly, the post-Sangam literature starting with first century BCE to 8th CE proves amply the pro-Buddhist and Jaina bias openly. The Imperungappiyangal (the Five Great Epics) have been blatantly so and such trend was not noticed hitherto[41]. As Brahmins started to compete with Jains, they amended Sastras banning Brahmins from sea travel. As the education was under their control, they could manipulate the texts and apply through the Jaina rulers of the material period.

RIVALRY AMONG THE JAINS AND SAIVITES OR SCULPTORS AND AGRICULTURALISTS?

This created problem even in South India, where the Tamils opposed such Jain Kalabras treating them as anti-Tamils. Suddenly, scholars note that Tamils started hating Jains. There also, the vilified and

crooked Brahmins come opposing Jains and persecuting them! However, they were happy to note that "Saivism" and "Vishnavism" were protected and restored. Though, education was also saved from the anti-Tamil Jains, the Brahmins are again accused of adding Padigam to every Tamil work making appearing as "Siva or Vishnu" worshiping mode, thus, mixing "Aryanism" in "Dravidianism". Why then, they should worry about their "Saivism" and "Vaishnavism" under the attack of Sakkiyar (Buddhists) and Samanar (Jains)? The 'Thevaram' of Tirugnana Sambanda Swamigal gives interesting details about the activities of Buddhists and Jains. He is quoted, because, he has been the most hated Saivite, that too, a Brahmin pitted against Buddhists and Jains, particularly held responsible for the persecution of them. As the Jains started propagating against agricultural activities as it might harm the micro-organism, there was a stage that converted Jains stopped agriculture leading to famine-like situation. It has to be noted that Chandragupta came to South, only because of a famine. On the contrary, Indian society had been based on agriculture and therefore, no faith could preach against it. But, the myth of 'Brahmana-Velala / agriculturalist fight / rivalry' is interpreted as 'class struggle' and so on forgetting the role of Jains. The famines and their relation to Jaina / Buddha faith should be studied separately to find out the fact as to the movement of Jains had been north to south or vice versa.

The South Indian life by and large had been naturalistic and agriculture based society. The common people were accustomed to hard work and keep their health in good condition. However, Sangam society had not any reservation to non-vegetarianism, as most of them used to eat all sorts of meat, venison, fish etc[42]. As rice was evidently a staple food, agriculture had been a main avocation for them. Under such circumstances, it is highly unimaginable for Jains to come and dominate Tamils by all means. Therefore, unless, they had they applied force, they could not have overpowered the Tamils and the latter could have reacted so as depicted in the Tevaram verses.

In India, deification of Human beings has been the tradition of the people, because of their inherent nature. However, God-hating tendency has crept into the society only after Jains and Buddhists, as against God-denying philosophers like Chavarkas. During first centuries, in Tamizhagam, the Buddhists and particularly, Jains had started meddling with the Tamil literature, as pointed out by Tirugnana Sambandar in hundreds of his poems[43]. Invariably, the ninth poem, of every 10 poem collection on a particular temple (Tirumarai), gives details of Jains and Buddhists. The following facts are brought out by him:

In fact, they produced literature imitating Tamils, but against their God, beliefs and practices.

Such literature had been abundant with propagandist and hence full of lies and falsities.

They posed as "Saivites", in other words roamed as "popular sanyasis" evidently donning similar robes and symbolism like carrying vessel and stick in their hands, but determined to confuse common people with their fabricated treatises.

The common people were misguided by their dubious tracts and misinterpretation.

They also produced 'falsified laughable histories' with their wickedness.

That they used force in their missionary activities is also evident by the expressions Gundar, Terar, Mindar, Pathagar, etc (denoting gundas, ruffians etc.) along with Samanar, Pindiyar, Buddhar, Bothar, Amanar, Jivakar etc. (all denoting Jains and Buddhists).

The Buddhists and Jains might have acted together as they are mentioned together. Even the two groups – Jains with dress (Swetambara) and without dress (Digambara) are specifically mentioned.

All these go to prove that the Buddhists and Jains exceeded the limits, as otherwise, the Tamils would not have considered them as their adversaries.

GROUPING OF ATHEISTIC BELIEFS

As mentioned, Neminath or Arishtinemi was a relative (cousin) of Krishna, but opposed to him. Jains consider him as 22nd Tirtankara. Pasvanath 23rd and Mahavira 24th. Thus, it is evident that Jains manipulated the existing historical events to suit their newly invented "24 Tirtankaras". Pasvanath's date of birth is said to have occurred in 887 BCE. Thus, accepting this date, historians tried to bring down the date of Mahabharat to 950 BCE. Instead of analyzing the historicity of the "24 Tirtankaras", historians cannot change other dates. Taking 50 years each for a Tirtankara, they cannot fix the origin of Jain religion or the date of first Tirtankara to 22 x 50 = 1100 + 887 = 1987 BCE or any other date depending upon the acceptability of the number of years taken for each Tirtankara. Therefore, Jainologists or historians cannot two different stands – tracing the first Tirtankara to IVC and dating Paswanatha to 9th century BCE or placing Neminath or Arishtinemi as contemporary, that too, as a cousin of Krishna, but bringing down to 9th century BCE. As the traditional dates of 24 Tirthankaras have been based on Kali Era reckoning, its starting from c.3102 BCE cannot be ignored for convenience, incidentally, that is the date of Mahabharat also. Thus, in solving chronological puzzles, two different stands cannot be taken.

JAINA BIAS IN JAINOLOGY IN THE CONTEXT OF INDIAN HISTORIOGRAPHY

No doubt, in recent times, Jain scholars have been contributing a lot to Jaina historical studies analyzing the antiquity of Jain religion. Though, they rely heavily upon the Sanskrit sources – *Vedic, Itihasa* and *Puranas* to prove that Jain religion is 'pre-Aryan' or was 'prevalent even during the Vedic period' and so on, they criticize the same sources to prove that they are different and so on. That too, politicization of 'Jains as non-Hindu minority' has changed the objectivity of some Jain scholars[44]. As many scholars have pointed out that Buddhism has originated and indebted to Vedas, so also Jain religion. In fact, both adapted and adopted *Vedic, Itihasa* and *Puranic* literature to create their literature evidently imitating as initially, the missionary zeal of them wanted more converts. However, it is illogical, unhistorical and illegal also to think, assume and assert that they could withstand cutting off such roots. The anti-Jain attitude resulted due to the overzealous activities of Jain missionaries in South India has not been noticed by the British and north-Indian scholars, because the source material is in Tamil. However, it gives important proof as to how and why the Saivites should have reacted so against them.

THE QUESTION OF NAKEDNESS/NUDITY

The nudity practiced by the Jains perhaps solves many riddles. The Indian literature clearly hold that the Greeks were degraded Khastiyas and thus excommunicated and such fact has been pointed out by Edward E. Pockocke[45], Col. Tod[46], William Jones[47] and others. The western scholars have been bewildered about the nudity of the Greeks and Romans and suppressed it from their writings, though, they continued to blame poor Indians for their sexy-sculptural depictions at Khajuraho, Puri and other places. In fact, the Greek and Roman erotica evolved out of such nakedness and nudity has not been explained, as it is perhaps inexplicable[48]. But, once the influence of gymnosophists or Jains on them is accepted, then the riddle is solved. In fact, the Goods and Goddesses have been sculptured with nudity, for which the Greeks never thought of it as profanity. Later, the Greek philosophers appearing as wearing cloths, that too, in gymnasium or symposium, where, everybody had to be naked. Whereas, the *Digambara* Jains not only made their *Tirtankaras* sculptured naked, but also continued to follow them with nudity even today.

It is evident that western scholars have been so uncomfortable with the nudity of the Greeks, as exhibited in the research of many scholars even today. Though, Jeffrey M. Hurwit[49] recently differentiates the Greek nudity in to different forms –

- A nudity of youth
- A nudity of status or class and
- A nudity of vulnerability and defeat (pathetic nudity),

he has been silent about the religious nudity or "spiritual nudity". John Mouratidis[50], a Greek Professor notes that the Greeks were proud of their Gods and Goddesses exhibiting physical energy and demanding the same thing from their devotees. In general, though, they trace the nudity to a pre-Greek civilization, they do not name as Jains. However, the "gymnosophist" connection is not denied!

The extremity of ahimsa as practiced by gymnosophists is nudity, the renouncement of all (as noted by J.G.R. Forlong above). The group which tried to prove their total renouncement prepared to live naked. The awareness of nakedness becomes familiar sexless, when it is seen continuously crossing the threshold of nakedness. The art and sculpture developed under such conditions could have exhibited nakedness, which is not all any anathema or taboo or deviation to feel ashamed of. In naked sculptures, the Jains and the Greeks resemble in many aspects. As the Greeks did not exhibit any philosophical tendencies of total renouncement or acceptability of nakedness, it is evident that they were influenced by the Jain-gymnosophists. Nakedness proves not only total renouncement of the material world, but also the victory over sexuality. To win over nakedness, there are two possibilities –

1. One should not have known 'nakedness', i.e, he should have born and brought up in the 'nakedness', so that he would not feel it differently.
2. One should exhaust looking at 'nakedness', so that 'nudity' would not appear as naked no longer.

Virtually, the issue boils down to mind control and sense control, which ultimately control the body. Jaina asceticism prescribes strict penance in this regard. That even woman-ascetics have to undergo such penance prove the vigor of the faith of renunciation of the world. However, in reality, all cannot renounce the world as prescribed. Thus, came the Swetambara, which allows wearing pure white cloths. Thus, at the other side, the Jaina rulers were known to be very totalitarian, tyrannic and despotic in controlling the people. This is symbolically, presented in the Jaina literature. That is why the sons of first Tirtankara were fighting with each other. The 'Kalasoka' is opposed to 'Dharmasoka'. The 'Kalabhras' had always been contfrontong the Tamils during the first centuries of CE, however, the Jains reportedly doing service for the development of Tamil literature and so on.

Definitely, the Tamils were taken aback by the unacceptable practices of nudity, plucking hair from the body, not brushing the teeth, not taking bath, etc., forced by the Jains. The compulsory and forced practices made them turned against the Jains, which is reflected in the Saivite literature "Tevaram", which has already been pointed out above. The Jains would have forced the stone cutters, chisellers, sculptors, and others for creation of such naked sculpture and this could be also one of the reasons for common people going against Jains.

IVC, JAIN AND GREEK SCULPTURES

With above discussion of the nudity, if the sculptures of IVC, Jains and Greeks are studied, the proportions of the bodies exhibited naked can easily be noted. The trunk of IVC can be seen in any Jain and Greek sculpture. As A. L. Basham noted the continuation of IVC art down to Mauryan period, the naked sculpture of IVC links the spread of Jainism westward. Such naked or nudist gymnosophist

philosophy, culture and tradition is clearly revealed through the groups of Jews, Essenes, Gnostics, Phythagorians and others. Ironically and interestingly, all these groups have been persecuted by the western religious groups from time to time on one pretext or the other. As Jains themselves got divided about the question of nudity connected with the Ahimsa, definitely, the western religions must have got divided on many inherent theological issues, thus each group trying to claim the "originality" with exclusivist theology and thus, eliminating other groups. In all cases, it can easily be noted that the victims would be the "Ahimsa following naive, gullible and meek believers" who never raise arm against the "attacking believers". That even Alexander had not spared such gymnosophists, the vulnerable condition and position of them before other religious fanatics and fundamentalists would be unimaginable and thus, they had disappeared in the west leaving the remnants in the bygone sculptures.

MANIMEKHALAI GIVES THE TIME AND DATE OF BIRTH OF BUDDHA[51]

Coming to the chronological puzzle, the Tamil literature gives reference to the existence of Buddha to an anterior date. Sittalai Sattanar (M.15.23-25) mentions about the birth of Abuttiran in Javakanadu (Java) with the astronomical position, which is very similar to that of the birth of Buddha as follows:

1. Ilavenir / Early Summer period.
2. Sun was in Rishaba rasi
3. Vaisaka month.
4. Of 27 stars, 13 crossed.
5. In the middle of such stars i.e, at Visaka, as Kartigai is taken as the first star.

This tallies with Buddhist texts, which give the date of birth: He was born on *Isanasaka* 68, Vaikasi month, Friday, a Pauranami day – Full Moon. But, again, here scholars say they do not know what is that *Isanasaka*! Interestingly, the Madhavar at Cakravalakottam were surprised to note the astronomical coincidence (M.1531-32) – How Abuttiran could have born on the same day on which Buddha was born? How they knew the birth of Abuttiran in Java from Cakravalakottam of Tamilagam? How they were observing the planetary and star positions and motions? In any case, it is evident that the date of Buddha born at Kapilavastu and Abuttiran born at Java is one and the same. The date of birth of Buddha born at Kapilavastu is determined as – Vaisakha Su.15, Vishakhka, a Friday in March. Full moon ends at 59 gh. 24v.gh. Vaisjhaka ends at 24 gh. Therefore, last the day was Friday i.e, 31st March[1].

Now, analyze the year of birth of Buddha as mentioned by Sittalai Sattanar in 12th verse / Kathai. 72-82 lines:

"The Devas who are all at Cakravalakottam fell at the feet of the Glorious Deva together prayed. They were told that like a Sun, who dispels all darkness that surrounds the world, "A Very Great Intellect" (Perarivalan) would appear in the year of 1616 [(2 × 8 × 100) + (2 × 8)] = 1600 + 16 = 1616)".

Here, the expression *Perarivalan* is denoted to Buddha. However, what the year 1616 denotes is not mentioned and the era followed hinted. However, he would not have mentioned the year for fun – (2 × 8 × 100) + (2 × 8) = 1600 + 16 = 1616 or as a mathematical riddle. The opinion based on the study and research of earlier scholars is given as follows:

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In his commentary, he has noted that to which era, the date belongs to is not known[52].

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The authors[53], who have though written commentary on the work, about the year 1616, they say – The year mentioned here belongs to which Era is not known[3]. This is the opinion given most of the Tamil scholars.

D. S. Triveda[54]

The famous (khyatah) Varahamihira, the Court poet of Vikramaditya of Ujjain was born in B.C. 123 on his own statement, for he says that when 427 years of Saka king had passed, he was on the earth. By subtracting 427 from 550, the epoch of the Saka Era, we get B.C.123. If we add 123 to 1616, we come to the date 1793 B.C, which is so near to B.C. 1790, our calculated data of the Lord. The astronomical datum contained in the *Manimekhalai* regarding the asterism may also refer to the fourteenth asterism from Ashlesha which began with the advent of the Kali B.C.3101. But, it is for the Tamil scholars to judge how far my interpretation is nearer to the idea implied in the text. So the fourteenth asterism would be Dhanistha which lasted from B.C. 1876 to B.C. 1776. And if the Lord's birth is placed in B.C. 1870 (1790 + 80), it would fall in the fourteenth asterism as asserted by *Manimekhalai*[4]. Incidentally, this s similar to decipherment of certain coins and inscriptions of North-western kingdoms[55], "Maharayasa Gudupharasa Vasha 20 + 4 + 2 (= 26) San...Satimae 100 + 3 (= 103) Vesakhasa.masasa divase 4".

Therefore, what this 1616 year denotes? The possibilities are –

1. If it is taken as the year after the birth of Kali, it is equal to 3102 – 1616 = 1486 BCE.
2. If Saka era is taken, then, it becomes equal to 1616 + 78 = 1694 BCE.
3. If it is already in Saka year, it is taken as such i.e, 1616 BCE.

So, how Sittalai Sattanar living during first century knew that Buddha lived during 1616 YBP or c.1600 BCE is interesting, but it tallies with Rajatarangini and other Tibetan tradition of date of Buddha. The point is that had Buddha's date goes back to c.1600 BCE, then, Jainism precedes it.

CONCLUSION

In view of the above analysis of the issue in question, discussion of the subject matter involved and examination of the problem, the following points are submitted as conclusion:

Just like the question of "the Pallavas," the Europeans had aken cognizance of the Jains in the nineteenth century and accepted as a separate religion than that of Buddhism.

The connection among the Essenes, Gnostic, gymnosophists and Jains cannot be ignored and the bias has to be removed. The origins of the Essenes, Gnostic, gymnosophists had bearing in the development of philosophical and theological concepts among the earliest Greek, Jews, Christians and other groups.

The dating of Buddha in 19th or 17th century BCE or Asoka in 15th or 9th cent. BCE, makes Jainism to go before such dates. If Krishna synchronism is taken, the antiquity of Jaina religion can be traced back to Mahabharat or IVC period as pointed out by some scholars and as discussed above.

The Greek and Roman erotica and the nudity of the Jains cannot be brushed aside as 'untouchable' topic, as it has historical bearing on the historical interpretation.

The combined and correlated study of Jaina and Tamil literature, as pointed out bring out some links explaining the riddles, hitherto unsolved or kept in the 'historical cold-storage'.

The ancient Tamil literature, particularly the Imperungappiyangal and Tevaram give evidences explaining the struggle among the believers and particularly, the religious heads of rival Saiva, Buddhist and Jaina groups.

The impact of Jains on the Tamil literature has been predominant as revealed through the Padinen Kizh Kanakku – the Eighteen Minor Works and as well as the Imperungappiyangal – the Five Great Epics.

That they were having a Sangam – an academy for Tamil studies proves their total dominance over and control of Tamil literature during the first centuries of current era. Above all, Manimekhalai gives the date of Buddha as c.1600 BCE. They cannot be ignored or studied in isolation, as they have bearing on the antiquity of Jaina religion and as well as solve historical riddles.

As western scholars have knowingly rejected or suppressed such inexplicable chronological gaps, historians have to take all evidences into account, instead of delving upon one or few evidences separately and bringing out generalized narrative presenting it as 'established or proven history' acceptable to all. In relying upon literary evidences, scholars and historians have to consider all evidences, instead of being selective and choosy according to their choice.

Many times, simple logic would bring out fact, which may not be answered by historians. But, with unanswered questions and inexplicable gaps, Indian history cannot be continued. The gap between IVC and Mauryan Empire could be filled up, if the antiquity of Jainism is understood and appreciated.

NOTES

1. Paul Dundas, *The Jains*, Routledge, New York, 2002, Introduction, pp.6-7.
2. Kailash Chand Jain, *Lord Mahavira and His Times*, Motilal and Banarasidass, New Delhi, 1974, p.1.
3. Sinclair Stevenson, *The Heart of Jainism*, Humphrey Milford, Oxford Press, London, 1915.
4. Walther Schubring, *The Doctrine of the Jainas Described after the Old Sources*, Motilal Banarasidas, New Delhi, 2000, pp.1-17.
5. Vincent A. Smith, *Oxford History of India*, 1927 edition.
6. Hermann Jacobi, SBA, 1930, pp.557-568.
7. De La Vallee Possin, *Indo-europeens et Indo-Iraniens*, pp.238-248;

   ....., *L' Inde aux Temp des Mauryas*, p.50.
8. A. Berriedale Keith, *Mahavira and Buddha*, Bulletin of Oriental studies, 1932, Vol.9, pp.859-866 (here, the purpose of this article is to discredit the Jain and Buddhist traditions).
9. John Faithful Fleet, *The Date of Buddhas Death, as Determined by a Record of Asoka*, Journal of Royal Asiatic Society, 1904, pp.1-26 (the exercise has been to read a line "Iyam cha savane vivuthena duve sa-pamnalati sata vivutha ti" / "vyuthena, savane kate sata vivsa ta" / "iyam cha sava.. sa..p..te vyuthena" of Sahasram, Rupnath and Brahmagiri inscriptions respectively as "The Buddha departed 256 years before this sermon", i.e, Buddha died 256 years before the edict of Asoka, thus bringing down Buddha's niryana from c.544 BCE to c.440 BCE, though such words are not in the inscriptions. In fact, no word for "years" is available in the inscriptions to consider date or chronology. Different scholars have read as follows only in the context of Buddhism:

   H. Oldenberg - and the number "256" denotes only "256 beings have appeared" 256 have departed for nirvana" / "the number of the departed on the earth is 256".

   Buhler – 256 men have gone on missions / there have been 256 setting out of missionaries / the teaching is promulgated by the missionary 256.

Rice – And this exhortation has been delivered by the society 256 times.

....., *The Day on Which Buddha Died*, JRAS, 1909, pp.1-34.

10. Vincent Arthur Smith, *The Authorship of Piyadasi Inscriptions*, JRAS, 1901, pp.481-512.

    ....., *The Identity of Piyadasi (Priyadarsin) with Asoka Maurya and Some Connected Problems*, JRAS, 1901, p.821-829.

    ....., *The Meaning of Piyadasi*, IA, 1903, pp.19-23.

11. Max Mueller, *The True Date of Buddha's Death*, Indian Antiquary, 1884, pp.148-151.
12. Jas Burgess, *The Date of Buddh'a Nirvana*, IA, 1884, p.117.
13. Brahmachari Sital Prasadji, *A Comparative Study of Jainism and Buddhism*, The Jaina Mission Society, Madras, 1932, p.286-287.
14. Joseph Campbell, *Oriental Mythology*, The Viking Press, New York, 1962, pp.219-220.
15. John Koller, *The Indian Way*, MacMillan Publishing Co., New York, 1982, p.113.
16. G.C. Pande, *Sramana Tradition – Its History and Contributions to Indian Culture*, L. D. Institute of Indology, Ahmedabad, 1978.
17. Donald A. Mackanzie, *Buddhism in Pre-Christian Britain*, Blackie & Son Limited, London, 1928.
18. Rahula Sankrityayana, *Buddha Chariya*, p.481. Sangama Sutta [Majjhim Nikaya Bhaya bheava sutta. 3-1-4] gives more details.
19. Devasena, *Darsanasara*, quoted by - Brahmachari Sital Prasadji, *A Comparative Study of Jainism and Buddhism*, The Jaina Mission Society, Madras, 1932, p.xi of Introduction.
20. A. B. Keith, *Mahavira and the Buddha*, Bulletin of the School of Oriental Studies, No.9, 1932, pp.859-866.
21. Edward Thomas, *Jainism or the Early Faith of Asoka*, Asian Educational Services, New Delhi, 1995 (Reprint of 1877 edition, London: Trurner & Co., 57 and 59, Ludgate Hill).
22. James Fergusson, *History of Indian and Eastern Architecture*, Murray, London, 1876, Map, p.47.
23. Transactions of Royal Asiatic Society, 1826, Vol.I, p.520;

    Cowell, Colebrooke's Collected Essays, Vol.I, p.278;

    Edward Thomas, opt.cit, p.5.

24. Edward J. Thomas, *Life of Buddha*, 1927,
25. J. G. R. Forlong, *Short Studies in the Science of Comparative Religions*, Quaritch, London, 1877
26. Kalanos, also spelled Calanus (Ancient Greek: Καλανς) (c. 398 – 323 BCE), was a gymnosophist, a Hindu Brahmin and philosopher from Taxila who accompanied Alexander the Great to Persis and later self-immolated himself by entering into a Holy Pyre, in front of the Alexander and his army. He did not flinch while his body was burning. He bode goodbye to the soldiers but not to Alexander. He communicated to Alexander that he would meet him in Babylon. Alexander died exactly a year later in Babylon. It was from Kalanos that Alexander came to know of Dandamis, the leader of their group, whom Alexander later went to meet in the forest.
27. Zaloxis, a Greek God, resembling Indian. Like Calanus, Indian gymnosophist who lived among the Greeks, the Greek philosophers cae to India and learned Indian philosophy.
28. Edward Thomas, *Jainism or the Early Faith of Asoka*, Asian Educational Services, New Delhi, 1995 (Reprint of 1877 edition, London: Trurner & Co., 57 and 59, Ludgate Hill).
29. James Fergusson, *History of Indian and Eastern Architecture*, Murray, London, 1876, Map, p.47.
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Cowell, Colebrooke's Collected Essays, Vol.I, p.278;

Edward Thomas, opt.cit, p.5.

31. Pseudo-Origen, *Philosophia*, 24, as mentioned by Romila Thapar, *Asoka and the Decline of the Mauryas*, Oxford University Press, New Delhi, 1987, p.59.
32. Hultzsch, *Corpus Inscriptionum Indicarum*, Vol.I, p.xxix.
33. Patanjali, Mahabhasya, Vol.II, Chap.4, verse.56.
34. Romila Thapar, *Asoka and the decline of the Mauryas* , Oxford University Press, London, 1961, p.226.
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36. B. Hodson, Asiatc Researches, Vol.XVI, p.444.
37. Mahavamsa, p.xxxii.
38. Fergusson, *Tree and Serpent Worship*, p.116.
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41. K.V. Ramakrishna Rao, *Hindu Dharma in the Five Great Epics*, Hindu Dharma Sabha, Chennai – 600 031, January 2000. The author explains the prevalent of Indian religions in Tamizhagam as reflected in the literature and as well as the Buddhist and Jaina bias in the literature, particularly noted in the works of Manimekhalar by Sittalai Sattanar and Civaka Cintamani by Tiruttakka Thevar.
42. K. V. Ramakrishna Rao, *Beef Eating in the Ancient Tamizhagam*, a paper presented during the sesson of Indian History Congress, December 27-29, 1996.
43. Tirugnana Sambandar, *Thevaram*, Sri Kasi Madam, Tanjore, 1996. It gives ample evidences as to why even docile devotee should have gone to the extent of debating with Jains to contain their evil-propaganda against nourished tradition, heritage and culture of India. Moreover, the trend set by the Buddhists and Jains was to create and circulate literature as their own, but in fact to confuse the existing tradition, heritage and culture. In education and teaching, Indian system never faced such degradation carried on under the guise of "Sangha" purportedly to promote education. Ironically, the abusive Jains were producing many ethical books also, which are covered under "Padinen Kizh Kanakku".
44. Bal Patil, *The Rise, Decline and Renewals of Sramanic Religious Traditions within Indic Civilization with particular reference to the Evolution of Jain Sramanic Culture and its Impact on the Indic Civilization*, a paper read in Conference on Religions in Indic Civilization held at New Delhi from December 18 -21, 2003 organized by Centre for the Study of Developing Societies in collaboration with International Association for the History of Religions and India International Centre. As he has presented as a member of Maharastra State Minorities Commission, he would have presented in such a fashion.
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52. U. V. Swainatha Iyer, *Manimekhalai*, in footnote.

53. N. M. Venkatasamy Nattar and S. Duraisamy Pillai, *Manimekhalai*, T. S. S. N. Kazhagam, Chennai, 1994, p.470.

54. D. S. Triveda, *The Date of Lord Buddha 1793 B.C*, Bharatiya Vidya, Vol.III, pp.222-238.

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